



The Net

A monthly publication of Holy Trinity Greek Orthodox Church
April 2020 | Vol. 12 | Issue 4

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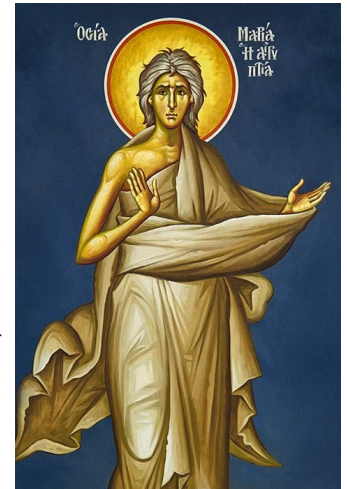
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St. Mary of Egypt April 5

On the Fifth Sunday of Lent the Orthodox Church commemorates our Righteous Mother Mary of Egypt. The feast day of Saint Mary of Egypt is April 1, however, she is also commemorated on this Sunday due to her recognition by the Church as a model of repentance. Our holy mother Mary was born in Egypt. She had left her parents at the age of twelve to go to Alexandria, where she spent the next seventeen years in debauchery and the greatest profligacy. Living on charity and linen-weaving, she nevertheless offered her body to any man, not being forced to it by dire necessity as were so many poor women, but as though she were consumed by the fire of a desire that nothing was able to appease.

One day, seeing a crowd of Lybians and Egyptians moving towards the port, she followed them and set sail with them for Jerusalem, offering her body to pay her fare. When they arrived in the Holy City, she followed the crowd that was thronging towards the Church of the Resurrection, it being the day of the Exaltation of the Cross. But, when she reached the threshold of the church, an invisible force prevented her entering in spite of repeated efforts on her part, although the other pilgrims were able to go in without hindrance. Left alone in a corner of the narthex, she began to realize that it was the impurity of her life that was preventing her approaching the holy Wood. She burst into tears and smote her breast and, seeing an icon of the Mother of God, made this prayer to her: "O Sovereign Lady, who didst bear God in the flesh, I know that I should not dare to look upon thine icon, thou who are pure in soul and body, because, debauched as I am, I must fill thee with disgust. But, as the God born of thee became man in order to call sinners to repentance, come to my aid! Allow me to go into the church and prostrate before His Cross. And, as soon as I have seen the Cross, I promise that I will renounce the world and all pleasures, and follow the path of salvation that thou wilt show me." She felt herself suddenly freed from the power that had held her and was able to enter the church. There she fervently venerated the Holy Cross and then, returning to the icon of the Mother of God, declared herself ready to follow the path that the Virgin would show her. A voice replied to her from on high: "If you cross the Jordan, you will find rest."

The feast day of Saint Mary of Egypt is April 1, the day of her repose, however the Orthodox Church also commemorates the Saint on the Fifth Sunday of Lent. As a Sunday of Great Lent, the commemoration is celebrated with the Divine Liturgy of Saint Basil the Great, which is preceded by a Matins (Orthros) service. A Great Vespers is conducted on Saturday evening. Scripture readings for the Fifth Sunday of Lent are the following: At the Orthros (Matins): The prescribed weekly Gospel reading. At the Divine Liturgy: Hebrews 9:11-14; Mark 10:32-45. Saint Mary of Egypt is also commemorated on the Thursday before the Fifth Sunday of Lent, when her life is read during the Great Canon of Saint Andrew of Crete. A canon in her honor is read at the end of each Ode. In parish churches the service and the canon is most often conducted on Wednesday evening



April 2020



Dear Brothers and sisters in Christ,

Christ is Risen! Truly He is Risen!

We are nearing the resurrection of our Lord Jesus Christ, and we will soon celebrate his harrowing of Hades, his destruction of death, and

his granting us eternal life in him, if we choose to accept his call to us. And so then it's with great joy we sing the Paschal hymn

*Christ is Risen from the dead,
By death trampling down upon death
And to those in the tombs, he granted life*

Christ is Risen! Truly He is Risen!

It's in this joy of Pascha, and hope in the resurrection that I write you amidst what we can all say are strange times. Indeed everything feels upside down, foreign, and uncertain. Many of us are staying home or working from home, and cancelled our travel plans. We're being discouraged from unnecessary shopping, or "boredom shopping". We hear daily updates about how the virus is spreading, and how we need to intensify our isolation. Churches around the world are closed to the public, opting instead to stream their services online. And even in some of our Orthodox Churches priests are forbidden from even serving Liturgy in the Church, and now lead their parishioners through the *Typkia*, via Facebook Live, in their homes. Every aspect of our lives has been disrupted by the COVID-19 Coronavirus.

Because of this we all probably feel a little weird, or maybe crazy. The people I've talked to express a whole range of emotions, from disbelief to anger. It's certainly disorienting. And now, as I write this (*we're a little late this edition, for a number of reasons*) President Trump has asked us to continue isolating until April 30. This means we may even now sink into despair. Brothers and sisters: we have to avoid falling into despair.

In his homily for the 4th Sunday of Lent, His Eminence Archbishop Elpidophoros of America said the following:

"In this moment, it is no sin to have a mind clouded with doubt and anxiety. It makes us no less Christian to question, and to wonder. It makes us human. But in the fullness of our humanity, let us not despair. Let us not lose

every hope. Let us cry with the father of this child: Πιστεύω, Κύριε· βοήθει μου τῆ ἀπιστίᾳ! I believe, Lord! Help my unbelief!"

Our call is clear: we have to pray, and we have to continue praying. We have to continue to look to Christ, and to seek his guidance, to seek his wisdom, to seek his patience. We trust in the prayer of our Church that calls the Holy Spirit "...comforter, the spirit of truth, present in all places and filling all things, treasury of blessing and giver of life: come and abide in us, cleanse us from every stain, and save our souls, O Good One."

While maybe pandemics aren't frequent, there have been other times, even in recent history, when the Church was turned on its head. Two great examples are the Ottoman empire's control of the Greek people, and the Soviet Revolution in Russia. These two events saw millions of Faithful murdered, millions of dollars stolen, and thousands of parishes and monasteries closed.

None of this minimizes our present grief of course, but I find comfort in the fact that the Church has always survived. It has survived plagues, occupation, war, and famine, since its very inception. And sometimes, even in the last 150 years, certain Metropolises closed temporarily because of cholera outbreaks.

We have to prepare for our return to the Church! It's not a matter of if, but when. And I am excited and longing for our chance to be together again, to worship and fellowship together.

Included in this edition is a sermon by Fr. Andrew Stephen Damick titled *Prepare Now to Return to Church*. I encourage you to read it, and pay particular attention to the section **The Call of the Cross**, and consider what Father Andrew is reminding us to do.

On a practical note: please remember His Eminence Savas has directed us to close the parishes, and open services to no more than 5, including the priest, who are under 65 and are not immunocompromised. All of our priests are making decisions that, ultimately, someone doesn't like. None of us have navigated this before. I don't anticipate this being lifted for Holy Week. Nevertheless, I'm keeping the Holy Week schedule as is, and will announce any changes (to schedule or attendees) as we get more information from the Metropolis.

In Christ,

Fr. Matthew

The Presidents' Page April 2020



PARISH COUNCIL PRESIDENT

Beloved Parishioners of Holy Trinity,

Welcome to April and to these unprecedented times in our world. I want to thank all of you for your cooperation and understanding during this time of social distancing. I realize it is very hard to be away from our beloved Holy Trinity for all of us. Worshiping online is new for many people, and I've included a helpful graphic on page 4 for how to attend Liturgy online.

My dear friends, please remember that our church runs no matter if we attend or not and we need your help more than ever.

We now offer online giving at this web address https://tithely.com/give_new/www/#/tithely/give-one-time/1312630

This is a convenient way to forward your donations that help Holy Trinity so much.

If you have any questions regarding this or anything, please feel free to contact me at your earliest convenience at 740-314-9538 and I will be glad to assist you in the best manner possible.

Much love and blessings
Tony

What is 'Philotimo'

It's hard to translate or even to describe in one word what philotimo means. It's a Greek word without a proper definition. The word comes from the Greek root words "filos", meaning friend, and "timi", meaning honor. The meaning of philotimo extends far beyond the words friend and honor. It encompasses the concepts of pride in self, pride in family, pride in community/church and doing the right thing. It's a behavior and you have to experience it to really understand it. Philotimo gives a meaning to life that stretches beyond ourselves. It's an awareness in the heart that motivates the good deeds that a person does.

PHILOPTOCHOS PRESIDENT

The Philoptochos meeting in March was held at Holy Trinity Greek Orthodox Church. The theme was a "kitchen shower". In past years, Philoptochos members have brought items to help keep our kitchen fully stocked. This year each member donated \$20.00 to buy needed kitchen supplies.

Unfortunately, the Philoptochos meeting for the month of April is cancelled due to the Corona Virus Pandemic. You will be advised when meetings are rescheduled. Until we are able to meet again, remember the "Altruistic Donation" for the month of April is the Ohio Valley Health Center.

Philoptochos would have been selling Easter bread and cookies in April, but that has also been cancelled. As a reminder, if we are able to have a meeting in May, the hostesses for May will be Pana Mastro and Maria Matzorkis.

Finally, I would like to close by saying that I will be praying for the health and safety of all our members, our community, our state, and our nation.

Blessings
Angie Mahfood, Philoptochos President

HAPPY BIRTHDAY

The following people will be celebrating their birthdays in the month of April:

April

Steve Markis	4-03	Kathy McCrayley	4-16
Callie Smith	4-03	Peri Dimitriou	4-18
Olivia Balakos	4-05	Karen Markakis	4-24
Jack Shea	4-07	Jane Kirlangitis	4-25
Samantha Rebon	4-08	Argie Kisner	4-27
Aizek Demitras	4-09	Jennifer Caleodis	4-28
Zoe Locascio	4-09	Niko Dimitrou	4-28
Gerrie Maragos	4-09	Sarah Koehnlein	4-28
Georgiann Hart	4-10	Dimitri Panagis	4-30
Thomas Koehnlein	4-11		

FESTIVAL MONETARY DONATIONS

As many of you are aware, we rely heavily on the festival to sustain the operations of our parish. We are asking our membership to cover some of our expenses by sponsoring items purchased thus far:

Walnuts \$ 780.00

Registers \$2,000.00

Any donation is appreciated and will allow us to help keep our treasury positive! Please list how you would like your contribution to be spent. Thank you for all your donations thus far. Looking for two parishioners to be responsible for Soft Drink Station inside the hall and outside under the tent. Please make the Commitment to our church.

Festival Co-Chairs Tony Mougianis and Angela Mastros.

HOW TO ATTEND CHURCH ONLINE

GET OUT OF BED AND GET DRESSED

it will put you in the right mindset for worship

GO THROUGH YOUR NORMAL SUNDAY ROUTINE

minus the "hurry up, we're late" part

GATHER TOGETHER AS A FAMILY

no multitasking; worship is a family activity

STREAM TO YOUR LARGEST SCREEN IF POSSIBLE

it will feel like you are really "there"

SING ALONG LOUD AND PROUD

it may feel weird, but it also feels weird to the people leading worship in an empty room

PREACH WITH THE PREACHER

say amen, clap, shout and take notes; have a time of prayer at the end; make your home a sanctuary

Christ is Risen! Truly He is Risen!



Χριστός Ανέστη! Αληθώς Ανέστη!



All across the world right now, this Sunday of the Adoration of the Cross is being marked either with darkened churches or with churches whose doors are closed and are manned by just a skeleton crew, which is the case here today in Emmaus. I am not going to debate whether this is necessary. You can certainly find that debate all over the Internet right now.

This state of affairs is nonetheless where we are, and as we all struggle to be obedient to our bishops and our civil authorities, the question for most of us is not “Should this be how it is?” but rather “Given that this is how it is, what do we do now?” And it is that latter question that I wish to address today.

Today, halfway through the six weeks of Lent, we lift up the Cross of Christ and venerate it because of the Lord’s conquest of death and His coming to establish justice on earth, to bring down and punish the wicked and to lift up and vindicate the oppressed. And a lot of us are probably feeling like this rings a little hollow at the moment because of how we feel at being severely restricted in our lives, even for most of us to the point of not being able to worship God in His holy temple and to commune His Body and Blood.

Given our circumstances, however, I say this: Let us take up even this cross and join it to our Lord’s cross. Generations of Christians before ours have taken up the cross of martyrdom, the cross of persecution, the cross of the Black Death, the cross of exile, the cross of famine, the cross of foreign invasion, and so on, and joined them all to the cross of the Lord Jesus Christ.

I will not belittle today’s cross in any way, even if it may seem less extreme than those other crosses, because it is the cross given now to us. No cross is a lesser one if it is from the Lord, being permitted by Him for our repentance, for our holiness.

The Call to the Couch

So the question, then, is how exactly we take up this cross? I have seen it said that to take up this cross we need merely sit on the couch for a few weeks. This glib response makes no sense to me for two reasons: First, it is deeply inconsiderate of those who are already being devastated financially by the economic sup-

pression that is now happening as a result of our restrictions. Not everyone has months of reserves saved up, and not everyone can afford to stay at home for even a week.

But second, the call to sit on the couch is not merely a call to a holding pattern, waiting until we can get back to normal, but it is rather a call to begin a different way of life. What do I mean by that? Let me explain.

Most of us probably think of what we choose to do and the kind of people we are to be the result of conscious choices of conviction. I believe something, so I act on that belief. I believe something, so I am the kind of person who aligns with that belief.

But that is not usually how human beings work. That is not to say that belief does not affect who we are and how we behave, but the influence flowing in that direction is actually pretty rare.

Rather, the way it works most often is this: What I do affects who I am and what I believe, especially when it is something I do over and over.

In other words, it is my habits, my repeated actions, that influence how I see the world and who I am.

In the situation in which we find ourselves, this means that if I choose today to sit on the couch, and then I choose tomorrow to sit on the couch, and then the same thing the day after, then I am becoming the kind of person who sits on the couch. I will come to believe over time that sitting on the couch is the normal thing to do.

What you do every day trains you to be who you are.

Now, you might say to yourself, “It doesn’t matter how long this social distancing goes on, I will definitely be back in church when it’s over!” And that might be true.

But what if you discover that watching services on live-stream is not too bad? After all, you can stay home, have breakfast, maybe even watch in your pajamas. And if you duck out during the sermon, no one will even notice.

And what if you discover that you’re saving a little extra money during this time because the habit you had of bringing your tithes and offerings to church isn’t happening? After all, it sure is nice to have that 10% back in your pocket, and surely the church can get on without you. Shouldn’t all this online stuff be free, anyway?

And what if you discover that going without the Eucharist doesn’t seem so bad, anyway, that you still can love God without it, still can believe in Jesus without it? And do I really have to commune every week? Can’t the priest just bring it to me once in a while instead? It’s the same, right? (*cont. on next page*)

(cont...)Now, you may not identify with any of those ways of thinking right now (though it's very clear to me as a pastor that some people have thought in those ways for a long time already), but if you simply put your spiritual life on hold during this time, you will gradually begin to feel pressure to think in exactly those ways. Why? Because whatever it is you do every day is what is "normal" to you, and then when something pushes against that "normal," it will be easiest to try to reestablish the "new normal" again.

That is why, even outside this current crisis, when you miss church a couple times, it's far easier to do it some more. That's why, when you decide to have a snack in the evening a couple times, before you know it, you find that you're doing it every night. That's why, when you decide to blow off the needs of your spouse or kids or neighbors a few times, it gets to the point that you don't even think about it any more. That is how human beings work.

The Call to the Cross

So, what do we do? How do we make sure that we take up this cross in such a way that it is in fact joined with the Lord's cross? How do we prepare now for the return to church?

First, it is utterly critical that you are practicing daily prayer, at least every morning and, God willing, every night, as well. It is hard to establish this habit, I know, but do it now. You may not be able to participate in the sacrifice of the altar right now, but you can offer up the sacrifice of praise and asking for forgiveness and mercy at home. And pray those pre-communion prayers even if you don't know when you'll receive communion next. I'm serious about that.

Second, if you live with a family, pray together. Read the Scriptures together. Talk about your faith together. Right now, the community with whom they usually do these things cannot come together. But you are together. Do this together.

Third, set a schedule to practice care for your neighbor—your family first, then the people near you whom God has given you. Check in with them, ask what they need. If you don't make that into a habit now, you will be neglecting someone God gave you—and you should not be surprised if, when you are in need, you are also being neglected.

Fourth, figure out a way to be consistent in giving to God both through the church and also through other worthy outlets. Mail it in, give through PayPal, automatic bank draft—whatever it is you need to do. If you neglect this habit now, then you will be the kind of person who is not giving as God commanded. Your belief in supporting good works will be eroded by your failure to

support good works.

Finally, connect to church life in whatever way you can right now—live-streaming services, reading or listening to good things sent out from church leaders, spiritual books, etc. These things are not substitutes for being there in-person, but they are at least stop-gaps for the moment.

In short, develop habits of worship, education and outreach that you can do at home and that shape your daily life.

If you do these things, then when the time comes to return to church, it will be with rejoicing. If you do not do these things, then there is a very strong possibility that you will have become conditioned by the "new normal," becoming the kind of person who believes that the norms for Christian life in the New Covenant are not actually really the norms. I mean, I can love God and believe in Him anywhere, right?

The Call to Continue

I will leave you finally with this thought: Here now is where taking up this cross is not actually just a temporary set of measures to get us through until we can come back to church. Here now is where taking up this cross actually is going to make us stronger, holier, more Christ-like people. How?

When we do come back to church, keep doing these things. That's right. Keep up the daily worship at home, keep up talking about the faith at home, keep up outreach to your family and neighbors at home, keep up your giving to Christ at home, keep up connecting to good materials at home.

Why? Because that is what we should have been doing all along anyway! This crisis we are now in has revealed to many of us—including myself—how weak we are on the home front of the spiritual battle. Now is the time to become strong. Now is the time to sanctify our homes. Now is the time to commend ourselves and each other and our whole life unto Christ our God.

Don't wait. Don't let the couch become the new normal.

And when we can all come together again, having been strengthened in the might and power of the Holy Spirit we will have invited so deeply into our lives, we will come together with a shout, with a voice of glory and joy that we are together again in the presence of the Lord, communing together and sharing all things together.

To our Lord Jesus Who took up His cross for us and who gives us our cross, with His eternal Father and His all-holy and good and life-giving Spirit, be all glory, honor and worship, now and ever, and unto ages of ages. Amen.



A GOOD WORD—Λόγον Αγαθόν

MONTHLY NEWSLETTER OF THE
GREEK ORTHODOX METROPOLIS OF PITTSBURGH

ISSUE 30 — APRIL 2020



HIS EMINENCE'S PASTORAL MESSAGE REGARDING THE PANDEMIC

We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed — always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. (St. Paul's 2nd Letter to the Corinthians, 4:8-10.)

These words of the Holy Apostle Paul speak as forcefully to the Church throughout the world today as they did to the Christian community at Corinth to which they were initially addressed two thousand years ago. The specific trials may differ across time and cultures, but the challenges they present must be borne not with complaint and self-pity, but in a manner consonant with our life in the Lord Jesus. In our time we find ourselves confronted with a disease that threatens not only our lives but our manner of living. While we are tempted to focus on the affect the change in life has on each of us personally, our identity as a Christian community also requires us to consider more highly the needs of others rather than ourselves — in the words once again of Saint Paul, we are called to "Bear one another's burdens, and so fulfill the law of Christ." (Gal 6:2)

It is in this spirit of bearing the burdens of those at greatest risk to the current disease — the elderly, immunocompromised, those with respiratory conditions or diseases, and those who are unaware of potential complications — that we have been called in recent days to limit our interactions with others, in order to safeguard those in need around us. The need to self-limit has increased with our developing understanding of the present strain of coronavirus and the manner of its spreading. We are called to respond as the Body of Christ in a way that will protect the most vulnerable while remaining faithful to our identity as a community of prayer.

RESOURCES FOR PRAYER, WORSHIP

- Spend time at the appropriate moments to participate via video in the services. If your parish does not broadcast its services, you can find other options at <https://www.goarch.org/live-broadcasts>



- Those with newer AppleTV devices, Roku, or Amazon Fire can find the Archdiocesan channel: <https://www.goarch.org/tv>



- Utilize the Archdiocesan Online Chapel for texts of services, daily readings, and lives of the Saints: <https://www.goarch.org/chapel>



- Utilize the various service texts available on AGES Initiatives <http://www.agesinitiatives.com/dcs/public/dcs/servicesindex.html>, singing or reading the hymns. (Replace the litanies of petitions by saying "Lord, have mercy" three times, and replace the Priest's exclamations or blessings with "Through the prayers of our holy fathers, Lord Jesus Christ our God have mercy on us and save us. Amen.")



- There are many edifying bible studies and educational podcasts available via Ancient Faith Ministries (<https://www.ancientfaith.com/>) or Orthodox Christian Network (<http://myocn.net/>)



SUPPORT HIS EMINENCE AND THE METROPOLIS MINISTRIES

It costs approximately \$1,000 per day to operate our Metropolis—including Metropolitan Savva's pastoral visitations, preparations for Summer Camp and GOYA retreats, our vital registry (tracking marriages, baptisms, chrismations, and deaths), and more. Please consider sponsoring a day in the life of the Metropolis. To contribute, visit <https://pittsburgh.goarch.org/support>



METROPOLIS AND PARISH OPERATIONS

His Eminence is cancelling his public appearances until further notice. Those who have been scheduled for visitations after March 31 will be informed by Archdeacon Ryan Gzikowski about the status of the visits.

The offices of the Metropolis of Pittsburgh will be officially closed effective immediately. Individual staff members can be contacted at their appropriate email addresses, which can be found at <https://pittsburgh.goarch.org/metropolis-staff> Keep in mind that while the offices are closed, there will be limited access to mail, telephone, and office voicemail. The most effective means of communication is via email. We ask everyone to be patient as we attempt to maintain essential functionality under these conditions.

Non-essential gatherings (coffee hour, social activities, etc.) will be discontinued in all parishes. Classes and meetings (catechism, parish council and philoptochos, retreats) should be transitioned to videoconference. The guidelines promulgated by the respective states should be observed, especially with respect to fundraising activities of the parishes (like luncheons or fish fries).

Church services may continue as scheduled within our parishes, but the parishioners are directed to participate via the internet. A minimum compliment should be present at the parish (no more than 5 persons including the priest, all of whom should be physically healthy and at low risk for the disease, who will participate at the invitation of the priest). Those unable to participate via live streaming are encouraged to utilize other resources available to the faithful (see below). Those clergy, cantors, and parish leaders who fall within the higher risk groups (older than 65; having long-term respiratory conditions; being immunocompromised or living with the immunocompromised; etc.) must remain home.

BENEFACTORS OF THE HOLY METROPOLIS OF PITTSBURGH

We offer our apologies to Archon Nick & Kathy Leks for failing to include their names in the 2019 Benefactors list.

MAJOR EVENT UPDATES (CLERGY-LAITY, ST PHOTIOS, ETC.)

Please "stay tuned" for official updates regarding major Metropolis events (Summer Camp, St. Photios Banquet, etc.) and Archdiocesan events (Clergy-Laity Congress).

While there are many updates coming from multiple sources (federal, state, county, and local government and government agencies; health agencies like the WHO and CDC; ecclesial bodies like the Ecumenical Patriarchate and the Archdiocese), please wait for confirmation from the Metropolis regarding anything affecting parish life.

In the meantime, our dedicated volunteers are working hard to plan the upcoming events, and will continue to prepare for them to run successfully. If they need to be postponed or cancelled, then we will shift gears. Thank you for your patience and understanding!

GREEK ORTHODOX METROPOLIS OF PITTSBURGH

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His Eminence Metropolitan SAVAS of Pittsburgh, Presiding Hierarch

Fr. George Callos, Chancellor

Pres. Eileen Sedor, Receptionist

Marina Papafil, Camp Ministries Coordinator

ADn. Ryan Gzikowski, Asst. to Metropolitan & Registrar

Rhea Ballas, Youth & Young Adult Ministries Director

Maria Stamoolis, Director of Greek Education and Culture

Stacey Stathulis, Stewardship Ministries Coordinator

2020 HOLY WEEK SERVICES

Subject to Change

SATURDAY OF LAZARUS

April 11, 2020

10 A.M.

Liturgy

PALM SUNDAY

April 12, 2020

10:00 A.M.

Liturgy

6:30 P.M.

Bridegroom Service

HOLY MONDAY

April 13, 2020

6:30 P.M.

Bridegroom Service

HOLY TUESDAY

April 14, 2020

6:30 P.M.

Bridegroom Service

HOLY WEDNESDAY

April 15, 2020

2:00 P.M.

Holy Unction Service

6:30 P.M.

Bridegroom Service
(with Anointing)

HOLY THURSDAY

April 16, 2018

9:00 A.M.

Vesperal Liturgy of St. Basil

6:00 P.M.

Service of the 12 Gospels

HOLY FRIDAY

April 17, 2020

9:00 A.M.

Royal Hours

2:00 P.M.

Unnailing Service

6:00 P.M.

Trisagion

6:30 P.M.

Lamentations

HOLY SATURDAY

April 18, 2020

9:00 A.M.

Vesperal Liturgy of St. Basil

10:30 P.M.

Resurrectional Orthros

11:15 P.M.

Resurrectional Liturgy

HOLY PASCHA

April 19, 2020

11:00 A.M.

Agape Vespers

NET-MINDERS

The Parish of Holy Trinity would like to thank the following benefactors for making this Monthly Newsletter possible:

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APRIL 2020

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1 Presanctified Liturgy 5:30PM	2	3 Akathist Hymns 6:00PM	4 <i>Regional Oratorical Festival 8:00AM</i>
5 Sunday of St. Mary of Egypt Lenten Vespers 4:00PM St. Nicholas, Weirton	6	7	8	9	10	11 <i>Lazarus Saturday</i> Orthros 8:30AM Liturgy 9:30AM
12 Palm Sunday Bridegroom Service 6:30PM	13 Holy Monday Bridegroom Service 6:30PM	14 Holy Tuesday Bridegroom Service 6:30PM	15 Holy Wednesday Unction Service 2:00PM Bridegroom Service 6:30PM	16 Holy Thursday Vespertal Liturgy 9:00PM 12 Gospels 6:00PM	17 Holy Friday <i>Royal Hours</i> 9:00AM <i>Unnailing Service</i> 2:00PM <i>Trisagion</i> 6:00PM <i>Lamentations</i> 6:30PM	18 Holy Saturday <i>Vespertal Liturgy of St. Basil</i> 9:00AM <i>Resurrectional Orthros</i> 10:30AM <i>Resurrectional Liturgy</i> 11:15AM
19 Great & Holy Pascha Agape Vespers 11:00AM	20	21 AHEPA Meeting 5:30PM	22	23 Keftedes 9:00AM	24	25
26 Thomas Sunday	27	28	29	30 Noodles for Patitsio 9:00AM	May 1 Meat for Patitsio 9:00AM	May 2 Crema & Assembly for Patitsio 9:00AM

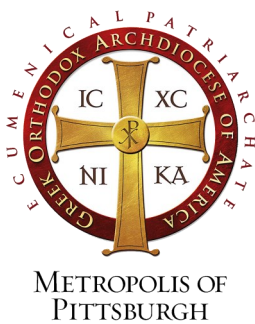


Holy Trinity Greek Orthodox Church
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Submissions for THE NET are to be submitted by the 20th of each month

Holy Trinity Greek Orthodox Church



Holy Trinity Church is a parish of the Greek Orthodox Metropolis of Pittsburgh (pittsburgh.goarch.org) and Greek Orthodox Archdiocese of America (goarch.org) under the Spiritual Jurisdiction of the Ecumenical Patriarchate of Constantinople.

The mission of the Holy Trinity Greek Orthodox Church of Steubenville, Ohio, is to be disciples of Jesus Christ by sharing the joy of the Orthodox faith through love, compassion and charity for all.